Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, MARCH 3, 1904. NUMBER 1

Wages.

* * *

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea—
Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she:
Give her the glory of going on, and still to be.

The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm
and the fly?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die.

—*Tennyson.*

CONTENTS.

PAGE

Twenty-five Years Editor 3
Notes 4

THE PULPIT—
Causes of the Modern Transformation of Religious Thought, VIII. The Rejuvenescence of Non-Christian Peoples—REV. NEWTON MANN 6

THE SUNDAY SCHOOL. PAGE
Chapter XIII. Obedience to Law as Due to One's Country 10
The Little Mother of The Gertrude House 12
Night After Night—*Gertrude Bloede* 13
A Literary Toolchest—*Thomas Wentworth Higginson.* 13

THE FIELD—
Chicago—Swedish Unitarian Church 14
The Open Shop 14
Foreign Notes—M. E. H. 14
A Parish Encyclical Reprinted 15
Announcements 15

Unity Publishing Company, 3939 Langley Avenue, Chicago.

The Tower Hill Encampment

FOURTEENTH SEASON OPEN FROM JULY 1st TO SEPTEMBER 15th

IT is now time to make plans for next summer. Tower Hill is a place beautiful in situation, "far from the madding crowd," rich in traditions of earnest and free work and in the blessed memories of spiritual helps and helpers. There is a little colony of residents who seek retirement and renewal. There are a few cottages, rooms in long-houses, and tenting privileges; a common dining room, ice-house, water works, barns with horses, cows and garden, and the best of water from hydrants at the doors.

TOWER HILL SUMMER SCHOOL

Fifteenth Season, will extend through Five Weeks—July 17th to August 20th, inclusive.

DAILY PROGRAM---SATURDAYS FREE

Period I. 8:30-9:30—Science. Thomas R. Lloyd Jones, Principal of the Menomonie High School and President of the Tower Hill Summer School, in charge, assisted by Miss Rosalia A. Hatherell, of the Hillside Home School and Rev. Rett E. Olmstead, of Decorah, Iowa. Major Study, Fungi; minor study, insects and birds.

Period II. 10:00-10:30—Normal Work. First year of the seven years' course in religion, "Beginnings; or The Cradle Life of the Soul" Jenkin Lloyd Jones.

Period III. 10:45-12. First two weeks, studies in Sociology, from John Ruskin. Mr. Jones.

Third week. The Prometheus Cycle of Legends by Miss Anne B. Mitchell. This study is for the purpose of extending acquaintance with myths that originate with the early races, grow clearer in the heroic legends of Hesiod and Homer, attain large proportions in the "Prometheus Bound" of Æschylus, find fanciful outlet in "The Masque of Pandora" of Longfellow, noble rendering in the hands of Lowell and Gœthe, and reach culminating expression in the "Prometheus Unbound" of Shelley.

Fourth week. Some of Browning's Dramas. Mr. Jones.

Fifth week. Recent Poetry. Mr. Jones.

Afternoons, no work, evenings, lectures, stereopticon exhibits, at pleasure.

Porch readings, when school is not in session, the poetry of George Eliot, with perhaps a preliminary reconnoiter in Dante, in preparation for an other year.

SPECIAL ANNOUNCEMENTS FOR SUNDAYS

For full particulars concerning encampment privileges, address Mrs. Edith Lackersteen; concerning the Summer School, address Jenkin Lloyd Jones, both at 3939 Langley Ave., Chicago.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, MARCH 3, 1904. NUMBER 1

Twenty-Five Years Editor.

Dear Friends of the Unity Circle:

To try to preserve the dignity of the editorial "we" would be affectation on this occasion, so let me write you in the first person singular.

Last week UNITY completed its twenty-sixth year and I rounded out my twenty-five years of editorial responsibility. I have been with UNITY from the beginning, but for the first year the senior editorship was in the hands of my colleagues, J. T. Sunderland and H. M. Simmons. At the end of the first year their remoteness from the center of publication compelled my taking up the responsibility. I took up the work then and have carried it ever since, not because I had editorial ambitions or because my friends or I felt that I had any special aptitudes for the work, but because there was nobody else to do it then, and there has, apparently, never been anybody else available during the quarter of a century. My chosen work and my first duties have always centered in the pulpit. By temperament, by conviction, by taste and by ambition, as I understand them, my call has been to the ministry of religion. A more or less clear recognition of this call reaches back beyond my earliest memory. I have rejoiced in the UNITY privilege; have considered the labors, though often irksome, a joy, and have carried the burdens, which have not been light, gratefully, because my own words have been re-enforced and enlarged by a multitude of witnesses, more competent than myself, and as for myself, UNITY has seemed a prolongation of my voice, an enlargement of my pulpit, an increase of the congregation who have thus received the message dear to my heart.

While the swift-flying years were flitting by, the twenty-five year Term seemed final. For many years I have said to myself and my friends, life and health permitting, I will stay at the helm for twenty-five years, and then if it must be, I will let UNITY die a gracious death, blessing the benignant providence that has given me strength to keep it going so long. Like John Chivery in "Little Dorrit," in moments of exhaustion and seasons of strain, oft in the wee, small hours of the night, I have composed many an obituary for my true love, UNITY, and to my friends I have confided a satisfying epitaph for myself. Should anyone care to waste money for a stone to mark where my dust may rest, the inscription might run as follows:

"He edited Unity for twenty-five years, and it never paid expenses."

But here I am with the twenty-five years rounded out, the promised obituary unwritten, the epitaph postponed, and UNITY going on; just how, I cannot tell, but it is *going on!*

But few of my readers have any conception of how UNITY has been kept alive during the twenty-five years gone. What is the use of trying to tell them? If the whole truth were told, they would either scarcely believe it or would take it as a matter of course and smile confidingly in the unproductive optimism that says, "UNITY cannot be spared! It must go on, of course!" Most of the readers of UNITY are such good friends and have so much faith in it that they will learn with no dismay or misgivings that the Unity Publishing Company, the business corporation organized for altruistic purposes twelve years ago, has come to its maturity and that its last subsidy has been called in and largely expended;—or that over and above the shrinking subsidy from the faithful few, the editorial privilege has carried with it its annual money tax upon the editor. These "cheerful" readers will join with me in saying that "UNITY is going on! The need of it is so obvious, the field so open, that it must not stop!" The only difference between you, the cheerful reader, and myself, the care-bearing editor, is that you do not have to know how it will go on, but I shall have to know. Should any of my readers be touched with a desire to know more of the particulars with a possible view of helping, I shall be glad to open correspondence with such.

Past experience makes me hesitate to suggest the one apparently easy thing to be done, viz.: that if every reader of UNITY would add to our list one other paying subscriber, UNITY would become a triumphant success and its editing would be pure joy. It would seem that a persistent quest on the part of every reader might result before the first of March, 1905, in doubling the UNITY list. Meanwhile, UNITY is going on whether or not—with improvements and enlargements as reinforcements come.

UNITY and its Senior Editor are today celebrating their Silver Wedding and the happy couple are ready to receive congratulations. It is not for them to ask for presents, much less to suggest the size and character of gifts, but two silver dollars and a new name from each of the true friends for the subscription list would make the Silver Wedding party very jolly.

I dare not indulge in reminiscences lest I find myself standing among graves, but I may venture to write the names of John C. Learned, R. L. Herbert and Ellen T. Leonard, who were with me at the beginning and bore the yoke until the release came; of Gannett, Hosmer, Collyer, Simmons, George W. Cooke, Sunderland, Frances L. Roberts and Emma E. Marean, still yoke fellows in spirit but scattered in later and more exacting demands.

space, and whose energies are largely preempted by

During these twenty-five years I have tried to hold UNITY true to the original inspirations represented in

its name and in its mottoes. It was not born out of a sectarian impulse. At its birth it assumed few denominational loyalties. As I understand it, the logic of its name and mottoes has called for the diminishing of the sectarian motive and the abandonment of the little denominationalism it started with. This has brought the loss of some friends, the chilling of others. During these twenty-five years we have seen the rise of the "Settlement" movement in cities, the growth of women's clubs, and the diversion of large funds and many workers in these directions. During these twenty-five years the direct appeal of institutions and publications confessedly religious, seems to be less and less heeded by many men and women of noble purpose and high aims. During these twenty-five years life has become more complicated; the so-called "claims" upon the purse and time have been fearfully if not madly multiplied. Friends who are obviously more prosperous are by the same token more impecunious. It is harder for them to give and they are less open to our appeal.

Facing the future, with UNITY going on and the rudder still in my hands, I will believe that all this is hopeful; that the cause of religion and of morals, outwardly expressed in distinctive institutions and publications, will be ultimately profited.

Happily I have no need of a new program for myself or for the paper. There are problems enough on hand. In the future as in the past we will work for the retirement of dogma in the interest of character in religion; not simply the amelioration of, but the obliteration of the artificial lines of sect and creed and class and race. We will work for civic righteousness; for the common life in high things of husband and wife; for a renaissance of Sunday habits, based not on miracle but on law, and enforced by the demands of spiritual, physical and financial economies.

UNITY has outlived many publication ventures on these lines; most of them have died from too much excellence; many of these UNITY has absorbed into its own being.

In truth and indeed I may address you as "Friends," for perhaps no editor in America has personal lines of attachment with so large a proportion of his readers. I am personally acquainted with a multitude of you. Hundreds of names are on the UNITY mailing list, no for financial reasons, but because of ties of common sympathy; the needs of fellowship and brotherhood demand it.

UNITY today has a larger subscription list than it ever had before, and it has a Senior Editor who is disrespectful of time, forgetful of his gray hairs, and foolish enough to go on.

My dear old friends, will you go along, and, going along, will you climb up and ride, or will you help pull the wagon? Out of my heart I thank every one of you who have contributed in any way to my privilege of bearing UNITY's burdens and of directing its destinies for a quarter of a century. Will you go along with me for another twenty-five years?

JENKIN LLOYD JONES.

The Senior Editor left his sanctum last Tuesday night for his annual March escape from the Chicago weather. It is gratifying to record that he left under this invalid plea in shockingly good health. But All Souls Church has learned to do without him in March, and he has learned to make a necessity out of this virtue. He will spend the month chiefly in South Carolina. He has lecture engagements in college towns as follows: Greenville, Spartanburg, Columbia, Rock Hill, Clemsen College and Williamston, S. C., and Gainesville, Ga. His pulpit will be occupied in the interim in a most interesting fashion, as will be seen from announcements in our news columns. The editorial work will be assumed during the Senior's absence by his associates on the staff. Mr. Jones' address during the month of March will be care of Prof. J. A. Gamewell, Wofford College, Spartanburg, S. C.

An interesting catalogue of a free library at Cuddalore, in far off India, lies before us. The motto of the Library is the words of Lord Lytton:

> Something good hath to say to thee
> Worth reading from the lips of all.

In the collection of English books prominence seems to be given to works on religion, and those of the theistic and liberal kind. The library received its first foreign patronage and support from the late lamented Mrs. S. D. Collet and Reverend Charles Vosey, both of London. This is doing missionary work from the inside and among the most competent. When the enlightened, cultivated and prosperous natives of India recognize the universality of religion and the democracy of truth, then and not until then will there be hopes for the lower strata, the apathetic burden-bearers of that vast continent,—perhaps the most depressed and oppressed human beings to be found on the earth's surface.

Many of our readers will rejoice to know that Moncure D. Conway, the never flagging friend of freedom in all its departments, is back again on this side after a sojourn of some months in Europe. Our friend, Mr. Conway, is a vigilant watchman on the outer ramparts and he has taken UNITY to task for its ameliorating word concerning John Calvin and the pathetic tragedy of Servetus. It is pleasant to be reprimanded by such a friend, and we gladly reproduce his criticism. We are reminded that "some years before the burning of Servetus, John Calvin executed Jacques Gruet. It was a cold-blooded murder of the most brilliant young genius in Geneva." The details of this affair were given by Mr. Conway in the *Open Court* for September 17 and 24, 1896. We are further reminded that

> "Calvin was in a tolerant city and the Romish Church was so liberal that liberal thinkers found asylum in Savoy from the murderous spirit of Calvin. Bolsec for preaching against fatalism in Geneva was imprisoned and punished, and he fled to the Catholics he had abandoned, else he might have eventually shared the fate of Gruet and Servetus. It is not the truth of history to burden the church or Geneva with the terrorism of John Calvin. He is the one man in religious history in whom no historian (so far as I know) has discovered a single virtue. That his tyranny and murders were approved by some good men of his time only proves the terror he inspired. He was a complete (and this is the apology for him) structural incarnation of the 'depart-ye-cursed Christ' in this Christ resurrection for the purpose of undoing the word and work of the seventy-times-seven forgiving

Jesus. It was an evolution like that of any other Saurian, but one does not expect UNITY to apologize for the ferocities of nature of the nature gods. It was mainly Calvin's egotism that slew Gruet."

It is gratifying to find a leading Methodist church in the city of Chicago giving systematic attention to the interesting and training of the boys. A club house with free reading rooms, library, class rooms and shower baths is commendable and prophetic in connection with the church. But when we read that a special feature in the program is the organizing of a Rough Rider Chorus to consist of one hundred and fifty voices, the boys to be equipped with Rough Rider suits and guns, and thoroughly drilled, we are shocked and wonder how this mixture of gospel and barbarism will affect the character of the boys. The newspaper announcement further states that "the uniforms and arms are intended to aid the singer's imagination in rendering military music." And all this in the name of the "Meek and Lowly who had not whereon to lay his head," in the interest of a Christianity that professes to be founded on the law and life of love. How will the Sermon on the Mount that inculcates the spirit of patience, forgiveness, the turning of the other cheek when the one is smitten, harmonize with this Rough Rider Chorus? And all this is endorsed and sustained by eminent jurists, capitalists, and leaders of reform! We believe that the Rough Riding program is an indignity to the boys. There is that in their nature which would respond with even more heartiness to a program more benign.

Distance does make a difference. The fire that consumed the beautiful State House of Wisconsin and marred, if it did not destroy, the precious archives, the historic monuments, the trophies of the pioneers and of the soldiers, caused a keener pang in the heart of the writer than the equally destructive and lamentable fire connected with the more extensive holocaust at Baltimore. Every fire burns some hearts, and every heart, out of its own experience, can understand how every fire touches somebody's life, if not his own. And still these unmeaning and unmeant fires are trivial and benignant compared with the horrible devastations that are deliberately planned, officially justified and publicly applauded under the name of "War." In the burning of the State Capitol of Wisconsin and the larger conflagration of Baltimore, neighboring cities rushed on special trains their fire-extinguishing enginery, and trained experts arrived breathless to risk life and health for the purpose of beating out the flames, but the civilized world stands by watching the greater fire which is officially sanctioned and fed by Russia and Japan without lifting a hand or speaking a word of protest. When our civilization is really civilized, if the Powers still have warships and armies they will be promptly called into service at such an emergency as this. They will be used to separate the mad belligerents, to compel the pugilists to keep the peace. If fire is successfully fought with fire, let there be a war against war, and let all Europe and America stand together in their aggressive demand that both parties "cease firing," that their troubles may be amicably, easily, economically and promptly settled at a court of justice.

Many readers of UNITY will hear with surprise and a deep sense of loss of the sudden death of Mrs. W. D. Turner, of Geneva, Ill. Mrs. Turner was a daughter of Dr. Le Baron, who came west in the early half of the last century and settled in that beautiful region along the Fox river between the new flourishing towns of Aurora and Elgin, which the editor, when young, in his summer pilgrimages used to designate as the Peaceful Valley. Dr. and Mrs. Le Baron were active co-workers with Rev. Augustus M. Conant, one of the liberal religious pioneers of the West, whose life and work Mr. Collyer recorded in his little book "A Man in Earnest." The old house in which lived this faithful pair devoted to all that makes for spiritual culture and a town's highest welfare still stands, one of the landmarks of the young and progressive life of a young community unusually enriched with men and women of broad views and high character in its early start. Also, the little stone church remains, built after the pattern of nearly a century ago, of which Mrs. Turner was a devoted member. In her family, her church and social relations, as neighbor and friend, Mrs. Turner numbered a host of loving hearts who admired her gentle and upright character and sought her guidance. In belief she was somewhat of an old-time Unitarian, liking many of the old forms and phrases which others have dismissed, but her mind was open to instruction on all sides; she lived in the spirit, not the letter. Mrs. Turner leaves a husband and four children. The oldest daughter was married last October to Rev. Edwin Park, a former pastor of the Geneva church, now located at Hingham, Mass. Mrs. Turner died in California from an apopleptic stroke, February 22.

A few weeks ago we called attention to the significant exchange of Dr. Gordon and Dr. Eells, Pastor, respectively, of the First Congregational (Unitarian) Society of Boston, and the First Congregational (orthodox) Society of Boston. We might have noted an equally significant exchange between Dr. McKenzie, the leading Congregational minister in Cambridge, and Dr. De Normandie, Pastor of one of the oldest and best known Unitarian Societies in Boston. And now comes the joint celebration of Washington's birthday by the orthodox Congregational Club and the Channing Club (Unitarian) of Boston, with Rev. E. A. Horton (Unitarian) and Dr. Lyman Abbott (Congregationalist) as speakers. Dr. Abbott indulged in the usual apologetic and placative phrases common on such occasions when he said that the coming together did not mean that the Trinitarians were less Trinitarian or the Unitarians less Unitarian; but, good fellowship aside, it did mean just that and all that. The good Doctor himself was a striking illustration in point. His Trinitarianism is not the Trinitarianism of the elders; neither is the Unitarianism of the Unitarians of today the Unitarianism of the fathers. The plain truth is that scholarship and intelligent devoutness have come to interpret Trinitarianism in terms almost acceptable to Unitarians; and the old distinctions and definitions of Unitarianism have been so modified that doctrines

and dogmas of persons and personalities are fused in a spiritual apprehension of the immanent God and the divine mystery of incarnation, as intelligible and as acceptable on the one side of the old chasm as the other. The truth is that the old theological ditch has been filled up; the line is being obliterated; it requires all the diligence of denominational officialism and the "vested rights" of endowment funds, book plates and year book statistics to keep alive the distinctions which are efficient only when the forces are in executive session, and which are largely forgotten when they are out in the world engaging with the enemies of progress, the foes of civilization.

It is interesting to see the decided change in the personnel of temperance advocates and temperance agitators. In Chicago, New York and elsewhere, the demand for more restrictive legislation and a better enforcement of existing legislation does not come primarily from members of the W. C. T. U. and other devoted women who rest under the suspicion of being cranks, enthusiasts and impractical. But such demands are backed by the civic federations, municipal voters' leagues, law and order committees and other organizations of stalwart men who are armed with ballots. Their demands are backed by the cold figures and the deliberate science of academic investigators, college professors and presidents. Temperance societies themselves are changing their weapons. The old rhetorical tract that pictured the agonies of the drunkard's home and the dying bed of the drunkard is giving way to the more deliberate appeal to intellect, prudence and patriotism. Witness the following list issued by the Unitarian Temperance Society, with headquarters at 25 Beacon Street, Boston:

A number of valuable publications dealing with the temperance problem have appeared during the past two or three years, among which we wish to call your special attention to the following:

"Substitutes for the Saloon," by Raymond Calkins, under direction of F. G. Peabody, Elgin R. L. Gould and William M. Sloans.

"The Liquor Problem in Its Legislative Aspects," by Frederic H. Wines and John Koren, under direction of Charles W. Eliot, Seth Low and James C. Carter.

"Economic Aspects of the Liquor Problem," edited by John S. Billings, under direction of W. O. Atwater, H. P. Bowditch, R. H. Chittenden and W. H. Welch.

"The Temperance Problem and Social Reform," by Joseph Rowntree and Arthur Sherwell.

These publications show that the subject of Temperance is receiving, both in America and abroad, careful attention and scientific treatment at the hands of men eminent in the world of education and social science, such men as President Eliot, Hon. Carroll D. Wright, Prof. Atwater, Mr. John Graham Brooks, and many others.

We desire in this way to point out the sources of new and interesting information and suggest the propriety of securing several of these books for the public library in your town or city. We wish also to enlist your personal interest in the subject of Temperance, and invite you to co-operate with others by presenting it to your people in whatever way you regard as most positive and helpful.

We would suggest that this be done upon Sunday, February 21, by devoting your sermon, wholly or in part, to this important problem and by using the service prepared by our Society in your Sunday-school. Perhaps a union meeting of churches might be arranged for the evening.

We offer our publications for free distribution and ask for suggestions of ways in which our Society may best serve the Temperance cause.

CHARLES F. DOLE,
JOHN H. APPLEBEE,
CHRISTOPHER R. ELIOT,
Committee.

THE PULPIT.

Causes of the Modern Transformation of Religious Thought.

VIII.

THE REJUVENESCENCE OF NON-CHRISTIAN PEOPLES.

Given at Unity Church, Omaha, Feb. 21, by Rev. Newton Mann.

Christian conceit has had some startling setbacks in our day. During the war of the allied nations upon China I know not whether the churches in Europe and America were the more shocked by the atrocities perpetrated upon defenseless men, women and children by Christian soldiers, or by the receipt of a circular letter from the priests of Japan calling upon them in the name of all that is most sacred, in the name of religion and of humanity, to join hands with their Buddhist brethren in making some effort to arrest those atrocities. To think that "benighted heathen" should have had the impudence to denounce such barbarity before ever a Christian church had thought to raise a protest! It was humiliating, but it set us thinking. When, later on, we heard that those same Buddhists had a scheme to carry their propaganda over here, a missionary society for our conversion, we had another shock, and could not altogether dissemble our fears, for we know only too well how ready our people are to run after strange gods. When long before, one after another, beginning with Rammohun Roy, great preachers of righteousness came over from Hindustan to England and to this country, manifesting such a gentleness, such purity and piety, and speaking with such persuasive eloquence that, though they did not "profess and call themselves Christians," even orthodox pulpits were open to them, we looked on in amazement, and wondered what had become of the old exclusiveness of which we had seen and felt so much, and what the charm was that gave those "heathen" entrance where even a Channing might not go.

Surely we have fallen upon different times since the world has been drawing nearer together. Come to get acquainted with some other races, not of our color exactly and not of our faith, we see they are very much like ourselves, order their lives by the same principles, have the same sympathies, longings, questionings, and differ chiefly, perhaps, in being more docile, more peaceable, less avaricious, less gifted in organizing, less dominating. Not that the average Hindu or the average Japanese compares well with the average American; the Hindu at least has lacked the facilities of education enjoyed in this country; but the class that has been educated—and that class is rapidly increasing—compares well in quality with our educated class, and that, too, without being converted to Christianity. The recently withdrawn Chinese minister to the United States did not need to hang his head in the presence of the rest of the diplomatic corps in Washington. When he came to Omaha on the occasion of the Peace Jubilee he was the only speaker with the good sense to make a speech having any special reference to peace.* He also had the courage to stand up before great assemblies in various parts of the country and defend his faith, and he did it with such ability and such evident sincerity that his Christian auditors were charmed with him. This was the greater triumph, for in fact, of all the great aggregations of people in

*An incident of the Trans-Mississippi Exposition of 1898. Among the speakers were General Shafter, Senator Thurston and others not less notable. The Korean minister was conspicuous on the occasion by his costume. Coming on the platform a trifle late, he could find no seat more honorable than one beside me. This so offended him that after a moment he got up and went out in a towering rage, followed by his lackey. It took all the art of the management to appease his wrath and make atonement for the indignity.

the far east, the Chinese are religiously the poorest off from a Christian point of view. But they have heretofore succeeded in converting their conquerors, and if they should once more arise in their strength and convert the Russian invader, true religion, if we accept Tolstoi's representation of the Russian type of piety, would suffer no loss.

We call the Chinese an effete race, but this we do because they are poor fighters, and slow to adopt modern ideas in public administration and industrial development. They are poor politicians, poor organizers, but they are honest, and good financiers. They are the workers and the business men on the Asiatic shore of the Pacific; and whoever *governs* that region, they are going to *own* it and *people* it, and nothing is going greatly to change their type. The fate of the government will make little difference; Confucius is secure of his empire for another thousand years. Once the Chinese mind gets liberated from bondage to an old routine, we may expect to see a fresh development of the Confucian philosophy and ethics, forming a permanent school to take its rank alongside the foundations laid by the differing Western mind. There is ample reason to forecast this result, indications of which are not wanting in the native Chinese press, which begins to show an impatience and a restlessness under the old régime. The surprises of the world are likely to come from that region, where for a thousand years there has literally been nothing new under the sun. Slowly but surely the wall of prejudice which has prevented the influx of western ideas is giving way; the impotency of a Chinese army to resist invasion, as shown repeatedly in the last century, has shattered the illusion that foreigners are barbarians to be despised, and is beginning to force upon an unwilling people the conviction that only by coming out of their old seclusion and learning the ways of the rest of the world can the integrity of the ancient empire be maintained. The effect of such a course on Japan is an object-lesson not altogether lost even on the Chinese. The provincial viceroys are now sending young men to Europe to study the military art where most is made of it. A squad of forty is reported to have recently arrived and gone to various educational institutions, a few of whom are commissioned to learn of other things than war. This is said to be the first systematic effort on the part of the Chinese government to furnish itself with officers in civil and military life of Chinese birth and European training, a step which is sure to be followed up and be of great significance. But this has to do with business and not at all with religion.

To the full synthesis from which the final verdict is to be taken of what is best in religious thought and life, every great people must have a contribution to bring. China offers hers in the ethics of Confucius and Mencius, and in reverence for ancestors, an admirable trait, which, however, like some other good things, may be had in excess; whence arises the paradox that this best feature of the national religion is the very citadel of Chinese stolidity and unprogressiveness.

The Hindus are another great fraction of the human race with a proud, immemorial past, by the conservatism of age and the force of numbers bound to hold on. Dreamy and meditative, they have been given in all ages to philosophy and religion, attaining at times to wonderful heights, and sinking again to corresponding depths. The Mohammedan invasion, political discord and internecine warfare reduced the people to their lowest stage just as Europeans began to come into relations with them. From this extremity they were finally delivered in a rude fashion by the English occupation, which, whatever its faults, has established peace, facilitated intercommunication, extended commerce, furthered education, and given the Hindu mind some freedom of action. Numerous colleges have been established and a few universities, of whose privileges a fraction of the youth are able to avail themselves; a favored few take their degrees at Oxford and Cambridge. The result is a very perceptible awakening of the native intelligence. But this awakening is not tending in any perceptible degree to the Christianization of India. Like the Chinese, and for better reasons, the Hindus hold on to their traditions, and even where, as in an English university, they get large acquaintance with Christianity, they generally adhere to the faith in which they were born. After all the missionary effort that has been put forth since first the Europeans established themselves in India 400 years ago, no appreciable result can be shown. Out of 290,000,000 of people, less than two and one-half millions, including Europeans, are even nominally Christian. Obviously the Hindu is not going to adopt any foreign faith; he feels that India is rich enough in religions of her own.

Here, then, is an empire equal in area and population to all Europe less Russia, slowly but surely rising out of a sleep of centuries and taking its stand among civilized peoples, while practically sure, except as to a Mohammedan contingent of one-fifth, originally converted by the sword, to hold fast to some form of Hinduism, revised, purified and adapted to the new needs. This reformation of the old faith is indeed already under way, and though in its organized forms, like the Liberal church in Christendom, yet feeble, its influence is widely felt, and the seed of a future harvest is being sown. A goodly number of heroic souls working in this direction have been heard in this country, making a deep and unforgetable impression, particularly the representatives of the Brahmo Somaj, a society founded by the noblest man that Asia has given to the world in modern times, the Raja Rammouhun Roy, and ornamented by such "prophets of the soul" as Keshub Chunder Sen, Mozoomdar, Nagarkar. These men, like some few Christian preachers, have arisen above any provincialism, and spoken the word acceptable alike on all continents to lovers of the light of whatever name. Brahmo Somaj is Bengali for "meeting or assembly for worship"—equivalent to our expression "Congregational church"; and the order of that name stands to Hinduism somewhat as Unitarianism stands to the old orthodoxy. Naturally it gathers into its fellowship as yet only the choicer spirits, but the making of the future is theirs.

This is a situation sufficiently notable to attract the attention of the reflecting and give rise to some broadening thoughts. It is an object-lesson on a great scale showing the utter futility of the claim that Christianity is the only true religion, and that all the nations and tribes of men are to be brought to its profession. It sets one thinking that there is a fellowship of the good superior to all names; that the important thing is not what we *call* ourselves, but what we *are;* that the very essence of a leader's being worth following is that he do not insist on our uttering his shibboleth, for the essence of religion is not belief,

> "Nor name nor form nor ritual word."

Or as an Oriental poet puts it:

> "God asks not 'To what sect did he belong?'
> But, 'Did he do the right, or love the wrong?'"

It is a little strange that Christian propagandism must needs run up against an impassable wall like Hinduism, and batter it sturdily for some centuries in order to reach so obvious a conclusion.

What adds peculiar force to this lesson is the fact that the development of India has not been spontaneous or voluntary, but has been induced by British enterprise and leadership. The people have in all docility followed the direction of the government;

stopped fighting one another because the government said so; stopped burning widows on the funeral pyres of their husbands, not because Rammohun Roy plead for it, but because at his persistent instance the government commanded it; patronized the schools, the railways, when the government had created them. But not to please their Christian governors can this people be induced to renounce their ancient faith. By admission of the highest authority, "with the Hindu proper, Christianity has hitherto made inappreciable progress." Indeed, the whole missionary effort in that land has gone for so little in the way of making converts that the Encyclopædia Britannica in its extended article on India, which would make a volume of 250 pages, makes no mention at all of the subject. That the missionaries, especially by their schools, are exercising a salutary influence, on the whole, will not be denied; often are they worthy examples of heroism and rare self-sacrifice, and the good they do enters into the life of the people, makes better Hindus, even though it makes no Christians. And with this they will be content who do not esteem the name above the thing.

Japan presents to our inquiry a very different aspect. Religious traditions there have not roots reaching back three thousand years and springing from a great literature. The people, endowed with an organizing spirit and national enthusiasms, are more volatile, excitable, have naturally less aversion for novelties. Two or three times in their history they have welcomed from abroad a new religion. With surprising suddenness within the last few years they have stepped forward out of semi-somnolence, adopted western ideas and customs, become a civilized State—an empire, which even the greatest powers have to deal with. So interesting, so astonishing a rise into prominence, the modern history of nations does not record. For the first time since Julian wore the Roman purple the spectacle is presented to gods and men of a really civilized, first-class power which is not even nominally a Christian power, and the world has a sensation not before felt any time these fifteen hundred years. A people resembling in appearance, in manners, in language and religion the neighboring Chinese, and manifesting not long since a like reluctance to have any dealing or communication with the western world, in the course of a single generation changes its policy, becomes eager to learn what the experience of mankind has to teach, and to copy whatever in the art of government, of education, of industrial development, has proved serviceable in the experience of other nations. The authorities even contemplated for a time, it is said, the feasibility of bringing in and endowing the Christian religion, seeing that all the enterprising and powerful nations professed that religion. Remarkably free from prejudice, they were ready for anything that promised to build up the empire. Such an attitude on the religious question is hard for us to understand, but a glance at the course of the religious history of Japan will make it intelligible.

The primitive cult of Japan is the Shinto, a rude system of observances suited to the needs of a primitive people, the essence of which is loyalty to the native land and to its rulers. In Shinto "Japan is the country of the gods, and the Mikado is the direct descendant and representative of the Sun goddess." Its demi-gods are the warrior-heroes of Japanese history and mythology. So, as a religion, it is expressly and solely for Japanese use. Its temples are of extreme simplicity, built of wood, without decoration. Before the shrines stand sacred archways, consisting each of a pair of posts with a projecting cross-bar resting on them, making a perch for the sacred fowls kept for the honor they do the sun-god in heralding the dawn. The building, roofed with thatch, is so simple that no community, no individual, is impoverished in the construction. Though little more than a well-protected hen-roost, it is secure in a traditional sanctity and no sacrilegious hand is ever raised against it. Along in the centuries when Christianity was spreading over Europe the Japanese began to feel the need of supplementing the Shinto with a more elaborate system, and imported from China the teachings of Gautama Buddha, which they modified by infusing a strong sentiment of loyalty; and Buddhistic shrines went up all over the country right alongside the Shinto, without the least friction being excited between the two cults. At length, some centuries later, a craving for something more practical set in, and the doctrines of Confucius were brought over from China, and came into acceptance, as in China, among the cultivated classes. But this did not at all displace Buddha or the Shinto; all three have dwelt together in the most perfect peace. The family custom is for the children to begin with the Shinto, its simplicity and outwardness being suited to their comprehension. As they get age and experience they graduate into Buddhism, and, later on, if they develop strength of mind, they take to Confucius. No rivalry exists among these orders, each stands on its merits, passes for what it is worth; each is recognized by government and people as performing a function in the state.

After this so satisfactory experience with religions received from abroad, when in recent years Japan began adopting European ideas of education and government, importing European cannon, torpedoes, evolutionary philosophy, and other implements of the latest pattern, it is not to be wondered that these shrewd Orientals, with an eye for a complete outfit, seriously thought of taking with the other commodities the Christian religion. As Buddhism had fraternized with Shinto, and Confucianism had fraternized with both, the unsophisticated Japanese mind saw no reason why Christianity should not fraternize with all three, and form with them a complete system of faiths, able together to meet the religious needs of all varieties of people in the Mikado's dominions. But this fancy, if it was ever seriously entertained, was destined to dissolve on the first actual acquaintance with the multiform sect known as Christian. Unlike the religions prevailing in Janpan, orthodox Christianity is exclusive, intolerant, will form no compact with other faiths, will not even admit that they have any validity, but counts them one and all as the inventions of Satan, to be exterminated root and branch. When this open-minded people saw that to introduce Christianity would be to introduce religious warfare to be perpetuated unto death, their enthusiasm for that enterprise subsided; and now, while full liberty to teach and preach this religion is granted, no direct encouragement is given. As in India, the result of Christian missions has been meager, hardly reaching beyond the lowest classes. The intelligent Japanese is as impervious to orthdox Christianity as is the Hindu or the Chinaman. From the latest reports I have seen of the missionaries themselves, who naturally make the best possible showing, the whole membership, native and foreign, Protestant, Catholic, and Greek Church, is only 129,138, out of a population of over 45 millions, a percentage not greater probably than that of Buddhists in the United States. The conversion of the empire to Christianity may be expected about the time this country becomes Buddhist.

Nevertheless, according to reports of travelers, Japan is an agreeable place of residence. Life is as safe, personal liberty as secure there as here; education even more general. The people have only just gotten over a strong prejudice against foreigners, yet their present attitude toward Americans and Europeans is better far than ours toward the Orientals.

From a recent work of an orthodox missionary, who in spite of his natural bias is compelled to say many good things of these "heathen," I take this extract from the rules furnished by the Educational Department to be instilled into the minds of school-children throughout the empire, concerning the proper behavior towards foreigners:

"Never call after foreigners passing along the streets or roads.

"When foreigners make inquiries, answer them politely. If unable to understand them, go with them to an official who can.

"Never accept a present from a foreigner when there is no reason for his giving it, and never charge him anything above what is proper.

"Do not crowd around a shop when a foreigner is making purchases, causing him annoyance. The continuance of this practice disgraces us as a nation.

"Since all human beings are brothers and sisters, there is no reason for fearing foreigners. Treat them as equals, and act uprightly in all your dealings with them. Be neither servile nor arrogant.

"Beware of combining against the foreigner and disliking him because he is a foreigner; men are to be judged by their conduct, and not by their nationality.

"Taking off your hat is the proper way to salute a foreigner; the low bow is unnecessary.

"Reverence your ancestors, and treat your living relations with warm cordiality, but do not regard a person as your enemy because he or she is a Christian.

"Learn some foreign tongues. In going through the world you will often find such a knowledge of the greatest value."

Certainly not bad rules to be posted on the walls of school-rooms by authority of the emperor to be recited by the pupils. The delicacy of sentiment they imply accords with the rare considerateness shown at Nagasaki the other day in suppressing boisterous rejoicings over a Japanese victory lest the feelings of a Russian colony still remaining in that town should be hurt. When has any such regard for the feelings of the enemy been shown in Russia or in any other Christian country?

There are bad people in Japan, as there are everywhere else, but if statistics of vice and crime go for anything, and they would seem to be the most trustworthy indications, the proportion of offenders of one sort and another to the whole population is much less in Japan than right here in our own country. The number of prostitutes, large as it is, does not apparently exceed the number in London and New York, and the two cities together have less than one-fifth the population of Japan. Sin seems to have about the same volume in one civilization as in another, and it is very doubtful that, as to the virtues, this Christian land can boast much over that non-Christian. And the fault is not in one religion or the other, but in human nature, whose defects will show themselves to some extent in spite of all that can be done.

But some good the good will do and are doing; and the good are of every noble religion. According to Mr. Gulick's new book on Japan—and he speaks from personal observation as a missionary, and is not always free from the missionary's prejudices—priests of all faiths in that country preach the same moral duties as do the missionaries. He speaks of visiting a Shinto headquarters, and says: "When I inquired of one of the priests as to the chief points of importance in their teaching, I was told that the necessity of leading an honorable life was most emphasized." Another missionary, Dr. Greene, attended a Shinto preaching service, and was surprised to hear almost literal quotations from the Sermon on the Mount. Dr. Greene is reported as avowing, after much observation of these preachers, that "their insistence on moral conduct is general and genuine." Of the Buddhist preaching Gulick says: "A new spirit is abroad among the Buddhist priesthood. Their preaching is increasingly ethical. The common people are saying that the sermons heard in certain temples are identical with those of Christians." But, as the same writer says, "the great moralists of Japan have been Confucianists." It was Confucius who pronounced the Golden Rule, not once but repeatedly and in various forms, five hundred years before Christ, and of all teachers in Japan his followers are the most rigorous moralists; having no dogmas whatever to preach, their sermons are incessantly practical—something like a continual Sermon on the Mount.

It would seem, therefore, that in Japan is bound to be wrought out a wider fellowship of religions than exists anywhere on the globe. Here in our country a Buddhist or a Confucian society could never hope for any mark of recognition from the popular sects as a fellow religious body; over there the situation is reversed; it is the Christians' turn to seek recognition, and that, too, in a land where the disparity is greater than it is here, for in Japan there are 70,000 Buddhist temples and 190,000 Shinto shrines. But the liberality of those heathen puts ours to shame; they are glad to give and take the hand of fellowship. Liberal preachers in Tokio have come into close fellowship with them, and some of them have been heard with fraternal interest in Unitarian assemblies in this country, and in meetings of the Congress of Religion.

I have previously referred to what the world is learning from ancient India; modern India is enforcing a similar lesson in another way; both are teaching us the universality of religion beyond the bounds of sect or race. The Japanese are essentially a much less religious people—though in saying this I recall an observation of Gulick, a missionary eye-witness: "I have no hesitation in saying that, so far as external appearances go, the average home in Japan is far more religious than the average home in enlightened England or America." The good man evidently thinks, however, that this is not saying so very much; and he charges the intelligent class with being generally agnostic. But that people are bringing home strongly to the mind of this age the needed lesson that names are of small account in religion, that sects ought not to oppose but supplement one another, each doing some good that the others fail to do, so certifying a reason to be. And this lesson is likely to be so taught that nobody can escape it.

Among the virtues which for the last four hundred years have been held to be exclusively Christian is that of putting up a good fight. Nowhere in heathendom in all that period were any such wars waged as desolated Christian Europe and Christian America. The Turk has now and then shown his teeth, but he has been almost invariably worsted; though by the slaughter he made at Plevna he nearly won the respect of the worshipers of the Prince of Peace. For Chinese and Hindus we have had only disdain, so incompetent they are to heap a battle-field with tens of thousands of dead and dying. It has, therefore, been a distinct shock to the Christian world to suddenly find the versatile Japanese showing a decided faculty for this as they have for other Christian arts, and boldly presuming to arrest, by force of arms, the white man's career of conquest.

Nine years ago Japan, having become impatient with the backwardness of China, undertook to institute some reforms in the neighboring province of Korea, which resulted in a war with China. Victorious throughout, Japan at the close was in a position to dictate terms of peace. As other countries even without the trouble of going to war had freely helped themselves to chunks of China, the French seizures forming a territory three times the size of France —equal to the twenty-one states of this Union east of the Mississippi, south of the Ohio—un-

sophisticated Japan thought she might be allowed to follow a little way the example of Christian nations, and so in her treaty of peace with China stipulated for the cession of Port Arthur and the peninsula on which the little town stands, a tract about the size of Cherry County, Neb., as part of the war indemnity. The simple-minded heathen did not know the ways of the great Christian powers. Russia, France and Germany, themselves notorious for stealing all the land they can set their feet on, at the sight of yellow men following their example, interfered with ominous threats, and before this coalition Japan was obliged to renounce her conquest. The very next year after the Japanese evacuated Port Arthur they had the humiliation of seeing Russia extort from China virtual possession of the place, a proceeding which led to Russian occupation of the whole province of Manchuria—region larger than France, equal to the five states, North and South Dakota, Minnesota, Iowa and Nebraska with the only too evident intent of never getting out of it. Here was a lesson in Christian honor and disinterestedness which could not be lost on the followers of Buddha and Confucius. Seeing how things were going they did not idly wait for the consummation of these unblushing treacheries. They saw when their treaty with China as to Port Arthur was annulled by Russia and the two other powers playing into Russia's hands, that for successful expansion in the modern world the art of war does not suffice; there must be diplomacy as well. So they became astute diplomats. A treaty was at once negotiated with Great Britain by which Japan made sure of a powerful ally in the case of being again confronted by two or more antagonists. Thus supported, Japan brought utmost pressure possible by peaceful means to induce the Russians to evacuate Manchuria. Promises in abundance were secured which were only too obviously hollow pretenses made merely to gain time. It became apparent to all the world that the invaders proposed to hold that province as a permanent possession, with the certainly of ultimately absorbing Korea, and threatening the very existence of Japan. Under these circumstances the resort was to arms. The outcome remains to be seen, but on which side justice lies there can be no doubt. But be the issue what it may, the spectacle of the doughty "heathen" whose country is only about the size of California, with simple justice on his side, standing up against the largest continuous empire on the globe, is not lost upon an observing world. His confidence in his adequacy to this task may not be misplaced, for, while counting only one-third the number of people that his antagonist boasts, there are probably more people who can read and write in Japan than in all Russia. The little empire publishes as many books and as many newspapers as the big one, has more schools and more children in school; and education tells in war as well as in peace. Besides, Japan has a united, loyal and free people, who know that they are striking for home and fatherland, and is waging a war at her own doors.

After the first reverses to the Russian arms the Czar, we are told, fasted a week, and prayers for victory were offered in all the churches of the empire, without appreciable effect on the military situation. Now it is telegraphed round the world that the most venerated image in the possession of the Russian Church, a sacred eikon housed in Moscow for centuries and covered with votive offerings of princely value, has been started for the front in expectation that its presence on the field will send dismay into the ranks of the enemy.

Altogether the situation is setting us Christians in a train of reflection not complimentary to Christianity. I speak not of ideal Christianity, of Christianity as it ought to be, but as actually exemplified in the case before us. Comparing the two nations, what has the Christian to boast over the heathen? Some few prelates of the Anglican Church, a few of that fellowship in America, may coquet with the Greek, and long for a union with its 90 millions, but the mass of the English people, as shown by the Anglo-Japanese alliance, and most Americans, if they must choose between the two, prefer the Japanese order of piety.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
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CHAPTER XIII.

OBEDIENCE TO LAW AS DUE TO ONE'S COUNTRY.

Dialogue.

Will you write down a short word that I shall give you? It consists of only three letters. We have mentioned it already, but we shall talk more about it now and make a great deal of it.

We are still on the question: what we have to do for our country. We are coming now to the most important point of all, and it is all contained in a word of three letters.

There it is. Spell it out. *"L A W,"* that is the word. And I am very curious to learn whether you really know what that word implies.

"It means," you tell me, "what the state commands us to do?" Is that what you understand by the word Law? Think about it for a while. Who make the laws? "Oh, the people," you assert. Yes, I know; that is what we are ordinarily told.

But what special persons prepare the laws and decide about them for us; do you know? Could a lot of us, for example, come together at any time and pass decisions on various subjects, and would these become the laws of the state?

"No, they would not be laws." But what would they be, then? "You don't know?" Well, I can tell you. They would be what we sometimes call "resolutions." People may get together and pass resolutions about the kind of laws they would like to have.

But who are the actual persons to make the laws? Where are the laws prepared and voted upon? "In the legislatures?"

Yes, and where is the legislature in your state; where dos it meet? "In the capital city?" True.

And so the laws for your state are prepared and voted upon by the legislature. And are there any other kinds of laws besides those passed by the members of your state legislature? "Oh, yes," you answer, "there are the laws of the other states."

You mean, do you, that each state in the United States has its own legislature, its own capital city, and passes its own laws? "Yes," you insist, "that is certainly true."

But can a state pass any kind of laws it pleases? Could it pass a law, for instance, taking away all the property of certain persons without giving any sort of return for it? "No, you think not?"

What would stand in the way, if, as you assert, the people broke the laws? "You do not know?" Well, I can tell you; it is the Constitution.

The Constitution of what, do you think? "Why," you exclaim, "the Constitution of the United States." You are right; the Constitution of the United States may forbid certain states to pass certain kinds of laws which would be injurious to the people.

But is there any other Constitution which might also interfere in the same way? "Oh, yes, there are

Constitutions of special states." You assume, then, do you, that each state also has its own Constitution?

It looks as if there were something very powerful and arbitrary which stood in the way of the freedom of the citizens in controlling their government. They are tied down, are they not, by documents like these, controlling them against their wills? "No," you assert, "not to that extent at any rate."

And why not? I ask. "Because that Constitution can be modified by amendment; it is not absolute and does not remain unchanged forever."

If so, what is it good for? Why should we have the Constitution? "As to that," you suggest, "it is a check on rash action." In what way? "Oh," you explain, "it requires a longer time to change or amend the Constitution."

Anything more than just a longer time? "Perhaps," you add, "it may require more votes or a larger proportion of votes." Yes, that is true.

Usually in a legislature a majority vote decides, while it may require a two-thirds vote in order to amend a Constitution, and the vote may have to be taken in a different way. Sometimes all the citizens have to vote upon such proposed amendments.

In the case of the whole United States, as you know, the change would require the consent of two-thirds of the separate states.

Do you feel, then, that the Constitution still represents the people? "Yes?" "But," you assert, "it also embodies the experience of our forefathers or founders of our country."

Now to come back to the other point. Are there any other kind of laws besides those passed by the different states? "Yes, there are the laws passed by the United States." And who pass these laws; do the people do it directly? "No, it is Congress at Washington."

How about enactments by councils in our cities, for instance? Sometimes they are called "ordinances." Are these also laws, just like the laws of the state or the United States? "Yes, in one way."

And why not in every way? "Because," you explain, "as we have found out before, the city gets its authority to pass such ordinances from the permission of the state as a whole." Yes; that is the consideration which we must always keep in mind. An "ordinance" in the strict sense, however, would seem to be a law, because it has been passed by the consent of the government of the state or of the sovereign state.

Are the laws that we have at the present time in all cases the laws which have been passed directly by our state legislatures or by the United States? In our courts, for example, when the lawyers are pleading and the judges are deciding, will they always refer to the laws passed by one of the states or by the United States?

"Yes, you think that must be the case, because our laws come either from the separate states or the nation as a whole."

Well, you are right in one way and wrong in another. Did you ever hear of such a thing as the "Common Law?" "No?" you hesitate.

Then I may suggest to you what it implies. Many of the laws we live under and obey are the old laws which existed long before there was any United States of America. They were enacted or adopted in the old world hundreds if not thousands of years ago.

Now why do you suppose your state allows people of this day to be governed by such old laws? Would it not be better to make all the old laws over again? "Oh, no," you assert, " not if they had been very good laws."

And how do we know whether they are very good laws? "Why, perhaps they have been tried for hundreds of years and found by experience to be good laws."

Yes, that is the point; what we know as the Common Law applies to a certain number of principles which have come down from former times from other countries, and which have been found *through long experience* to be very good laws.

And so you see where there may not be a special law passed by the legislature, applying to a particular case, then the courts fall back upon this Common Law, as it is called, using in this way the past experience of the human race, taking those old laws which have been prepared in former times.

Hence, we have two sources of law: first, the enactments passed by the legislature or by Congress, and then what we call the Common Law, which we adopt from the experience of other countries in former times.

Have you any idea what laws pertain to or what they are about? Can you tell what they are for, or what they are supposed to do?

"Why, they forbid crime, such as murder and stealing, and they provide for the punishment of the man who has stolen or committed murder."

Yes; that is what we know as the criminal law. But is there any other kind? There must be laws which shall regulate business relations, keeping men from interfering with each other's rights, and still others for various other purposes.

Is there any other kind that you have ever heard of, besides the laws of the state and the United States, and besides the Common Law? Did you ever hear of the so-called laws of Human Society?

Do you suppose that people get together all over the world and pass laws to control human society? "No," you smile, "nothing of that kind."

Then can you guess what is really meant by such laws? "Why, perhaps they are customs or rules of every-day experience which have been found to be good rules from the very earliest times." Yes, that is true; such rules are often called the Laws of Human Society.

Do you think that the state enforces all such laws? Does it punish a man when he has broken any of these rules or laws of Human Society? You hesitate, I see. No, the state does not always enforce such laws.

Have you any idea how men may be punished who willfully break such laws? Suppose, for instance, in school life, there are certain customs of fair play among the boys and girls. If one of you should break one of these rules of fair play, will the state come in with its police and compel you to obey those rules among yourselves?

"No, of course not." Then would you be punished at all? "Yes," you insist, "we should be punished, because the rest of the boys and girls would not want to play with us any more."

You are right; that is a terrible kind of punishment which is often put upon an individual who breaks the laws of Society. Such persons may not be sent to the penitentiary, but they cannot have many friends; they are often punished by being left alone, and they feel it as a terrible punishment.

Do you think, by the way, that all people like to obey the laws? "Oh," you smile, "judging from the number of laws that are broken, we doubt it."

But isn't it to our advantage that the laws should be obeyed? "Yes, it might be to our advantage that other persons should obey the laws, even if we do not obey them ourselves." I am afraid you judge correctly and you draw a distinction which must be considered.

I wonder if you ever heard of an old saying which runs something like this:

"The large liberty of others displeaseth us; and yet we will not have our own desires denied us."

Do you see any sense in that proverb? What do you think it means? "Oh," you answer, "it suggests that

we like to have other people obey the laws even if it interferes with their liberty, but that when it comes to ourselves it is not so easy a matter, and we should perhaps even prefer to break them and not be restrained by law ourselves."

I very much fear you are right; it shows, perhaps, one reason why it is so hard to have laws carried out or "enforced."

Can you suggest now, from what we have been saying, another way by which we can be of service to our Fatherland? "By obeying the laws," you answer? Yes, that is the point; I want you to see that this is the most important of all services you can render to your country.

It may sound odd to you, my talking as if obeying the law was a way of serving one's country. You might rather assume that one obeys the laws for one's own sake, or because of the punishment which might come from disobeying them.

But take it in the family, for example, in the home; what if father or mother laid down certain rules which all should follow in the home. It might be inconvenient for you or against your special interests, perhaps, always to follow those rules; indeed, those rules might have been established more with regard to other members of the family than with regard to you.

What if you broke such rules; what difference would it make? "It would offend father or mother," you respond, "and give them pain by our disobedience."

Anything else? What were those rules made for by your father or mother, do you think? Just for their own pleasure, would you say?

"On the contrary, they were made probably in order that the family life might go on better, in order that the home might improve, so that there might be better home life."

What would you be doing, then, by disobeying those rules? "Oh," you answer, "we should be breaking up the home life which father or mother would be trying to build up." You mean that it would actually be like attacking the home, or making war on it? "Almost that," you admit.

If, on the other hand, you obeyed those rules, what would you be doing for your home besides pleasing your father and mother? "Why," you explain, "we should be trying to help make the home life better, or to improve the home."

Do you see, then, how by obeying such rules you would be serving the home? "Surely?" How would it be with one's country; would the same point apply there?

"Yes, in a way, one would be serving one's country by obeying its laws." But why? "Oh, it would make it possible to have a better country by having people obey rules together."

And you think, do you, that breaking the laws would in a sense be like making war on your country? "Something like that," you confess. Yes; I think so, too. A man obeys the law not just for himself, but in order to serve his country. Being a citizen implies *obeying laws.*

Then does it seem as if obeying the law meant in a sense acting like soldiers in defense of one's country? "Yes, in a way." But there would be no real war going on, I assert. "No," you tell me, "only we should be helping one another like soldiers in maintaining that kind of discipline which alone would make it possible to have any country at all."

"But then," you add, "laws may interfere with people; why should people all keep the same rules? Why should not each man go his own way? Why not get along without being citizens of a state and putting such restraint upon ourselves?

One cannot be surprised at your question. A great many earnest, sober, thoughtful people have asked it. But I should like to quote a sentence to you, a saying from a great man who lived some hundreds of years ago, by the name of Spinoza. It runs like this:

"The man whom reason guides is freer when he lives in a community under the bond of common laws, than when he lives in solitude where he obeys himself alone."

Now does that not seem odd? It is contrary to what would at first occur to our minds. When a man is alone, he can do just as he pleases, can he not? "It would look that way," you admit.

As you say, when we come to live together, we must have rules or laws that interfere with our freedom. What sense can there be in that saying of Spinoza? Do you think he was mistaken?

"Not necessarily?" Why not? "Because, if a number of persons live and work together, they can do more." You mean that in so far as they may accomplish more, they would be more free in their actions? "Yes, it might be so?"

If, however, they work together, can each work in his own way? "No, they must have rules or laws." It would seem, then, after all, as if perhaps Spinoza were right.

NOTE TO THE TEACHER: Explain this sentence of Spinoza a little further. Illustrate from boys who might band together in order to play games. If they play games, they must keep certain rules, yet somehow they would feel as if they could do more, were freer in a way, than if they played all by themselves, or each one alone by himself. More than that, point out, if the pupils are capable of understanding the point, how by combining together, we are able to get more freedom from the bondage of physical nature. In this way, we enlarge the scope of our lives and so enlarge the scope of our freedom.

The Little Mother of the Gertrude House.

Marietta (Wheeler) Cronise, born in Cincinnati, February 10, 1832, was carried early by her pioneer parents, Mr. and Mrs. Amos W. Wheeler, to Wheaton, Ill., where the old homestead still stands. She was married in 1867 to Walter F. Cronise and the new home was established at Peru, Ill., where she lived until widowed in 1892, when she came to live with her daughter, Miss Caroline C. Cronise, one of the Directors of the Gertrude House. During the last ten years of her life her home was at the Gertrude House, the happy home of the Kindergarten Training School, which until the last year was located on the South Side, near All Souls Church, at which many of their general exercises were held. When it outgrew the South Side quarters it became the happy tenant of the old Kirkland School building, 40 Scott Street, on the North Side Mrs. Cronise leaves a sister and two brothers dwelling in Chicago, and a sister whose home is in South Dakota. Always frail, but active, she went to her rest on the 22d day of February, 1904. The burial service was held at the Gertrude House by Father Larrabee, Miss Amalie Hofer, one of the Directors, reading a tribute from her Pastor ,Jenkin Lloyd Jones, who was unable to be present. A chorus of forty kindergarten students sang her "Hail and Farewell." The body was temporarily interred at Rose Hill and will ultimately find its resting place at her old home in Peru, Ill. The following is the tribute written by Mr. Jones and read by Miss Hofer:

IN MEMORIAM.

MRS. MARIETTA CRONISE.

It grieves me much that the interdict of the physician prevents my standing beside the casket containing the delicately compounded and graciously formed bit of dust that once contained the persistent, pervasive and triumphant spirit of my loyal friend and eager parishioner. "Little Mother" was the endearing name we all loved to use, and no name could be more fitting. Little, how little, to contend with the big, blustering world! Yet by the power of the motherly, she successfully coped with it; she buffeted circumstances, material and spiritual. Even the body partook of the refinement of her spirit and was equal to the strain, whether it came on the wind-swept prairies of Dakota or in the surging life of Chicago. In her personality matter was refined and spiritualized. It was iron intensified into

watch spring; stiff, brittle, unyielding no more, but elastic, tenacious, recovering, and the little body was refined as the watch spring is refined—by heat and pressure. It was fused in the intensity of her spirit; it was made elastic and responsive by the sternness of the discipline, the severity of the pressure.

Were I permitted to be where affection, duty, and privilege invite, with those who love Mrs. Cronise as they gather about the benignant form for a memorial season before it forever vanishes from sight and touch, I would first testify as best I might to this revelation of strength in weakness, this might through feebleness, this persistency born out of frality, a certain beautiful stalwartness revealing itself in gracious yielding; inner strength made potent through outer feebleness. In her very body she was symbol and demonstration of spiritual power.

I would next love to testify to the youthfulness, nay, the acquisitiveness of her spirit. However wasted the instruments of apprehension and appreciation may have seemed, the alertness of the powers that apprehended and appreciated seemed to be but intensified. On Tower Hill how she loved the out-of-doors! She rejoiced in the song of the whip-poor-will; she nestled like a bird among the foliage. She was companion with the youngest when from the summit she threw her soul out to the west where the sun was setting in glory. What appreciation was hers in the Browning class! The spirit rose to her face to meet the subtle thought, the vigorous hope, the defiant truth, as they were disclosed one by one in the virile lines of the most manly of our poets. And on Sunday, what a listener! How she defied weaknesses and prudences that she might listen. The last word that lingers in my memory is the word of regret over the forbidding distances. The strings vibrating in the pulpit, were tightened another turn when the preacher saw the rapt face of the "Little Mother" among the listeners.

But, lastly and chiefly, were I permitted to stand with the familiar friends to speak my memorial word for the dear "Little Mother," I would testify *for* her to the power of the open mind; to the joy of the cheerful faith; the inspirations of undogmatic, non-creedal religion that casteth out fear; the religion that rests in the thought of a benignant God, of a rising humanity, and of a brotherly Christ. She knew the reverences that would not be perplexed by textual subtleties, doctrinal formulas or ecclesiastical pretensions and exclusions. Were I with you, dear friends, I would love to remind you, as she often reminded me, of how, like rays of light in a dark place, came to her many, many years ago the words of Professor Swing. How she rejoiced in the ministrations of Dr. Thomas, and how satisfying was the untrammeled fellowship with and hearty love for a church where no man should be stranger and where all souls were welcome. She loved the unity born out of diversity; she rejoiced in the contrasts of common every day life. We can well imagine that she was at home in the kindergarten, not a day too old was she for a place on the circle. You know how tenderly young womanhood nestled in her affections and rejoiced in her confidences, and I with my gray hairs bear testimony to the sense of fellowship, nay, of working comradeship with her, so deep and real that absence did not dim it, and whether the distance be from Langley Avenue to Scott Street or from earth to heaven, it did not break.

In the presence, then, of a life so benignant, an end so gracious, this is no place or time to raise curious questions concerning the future. The life that seems closed was itself argument, climax and conclusion of the life that never closes. Sunlight is not more permanent than is the light that radiates from such a spirit, and the law of gravitation is no more persistent than is such spiritual potency as she represented.

Farewell and Hail! then, to the "Little Mother." The pain, the weakness, the confining bars of time, strength and space, which sometimes chafed, have fallen away. What remains is pure spirit, liberated spirit, surely living, growing spirit.

"I know not where his islands lift
Their fronded palms in air;
I only know she cannot drift
Beyond his love and care."

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

Night after Night.

Night after night we dauntlessly embark
On slumber's stream, in whose deep waves are drowned
Sorrow and care, and with all senses bound
Drift for a while beneath the somber arc
Of that full circle made of light and dark
Called life, yet have no fear, and know refound
Lost consciousness shall lie, even at the sound
Of the first warble of some early lark
Or touch of sunbeam. Oh, and why not then
Lie down to our last sleep, still trusting Him
Who guided us so oft through shadows dim,
Believing somewhere on our sense again
Some lark's sweet note, some golden beam shall break,
And with glad voices cry, "Awake! awake!"

—*Gertrude Bloede in the Woman's Journal.*

A Literary Tool-Chest.

In the gradual growth of every student's library, he may or may not continue to admit literary friends and advisers; but he will be sure, sooner or later, to send for a man with a tool-chest. Sooner or later, every nook and corner will be filled with books, every window will be more or less darkened, and added shelves must be devised. He may find it hard to achieve just the arrangement he wants, but he will find it hardest of all to meet squarely that inevitable inquiry of the puzzled carpenter as he looks about him, "Have you actually read all these books?" The expected reply is, "To be sure, how can you doubt it?" Yet if you asked him in turn, "Have you actually used every tool in your tool-chest?" you would very likely be told, "Not one half as yet, at least this season; I have the others by me, to use as I need them." Now, if this reply can be fairly made in a simple, well-defined, distinctly limited occupation like that of a joiner, how much more inevitable it is in a pursuit which covers the whole range of thought and all the facts in the universe. The library is the author's tool-chest. He must at least learn, as he grows older, to take what he wants and to leave the rest.—THOMAS WENTWORTH HIGGINSON, *in the March Atlantic.*

Timeo Danaos.

Art proud, my country, that these mighty ones,
Wearing the jewelled splendor of old days,
Come bringing prodigality of praise
To thee amid thy light of westering suns;
Bidding their blaring trumpets and their guns
Salute thee, late into their crooked ways
Now fallen; to their sorrow and amaze
Blood of whose hearts the ancient honor runs?

Nay, fear them rather, for they cry with glee,
"She has become as one of us, who gave
All that she had to set a people free:
She wears our image—she that loved the slave!"
Fear them, for there is blood upon their hands,
And on their heads the curse of ruined lands.

—*John White Chadwick, in Atlantic.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

CHICAGO.—The first public service of the new Swedish Unitarian Church was held on February 14, the pastor, Rev. August Dellgren, speaking on "The Bible." The meeting was well attended and the collection was reported as "astonishingly large"; this last is not a bad sign. If the new movement will have patience and keep the enemy in front by not getting into debt, there is every reason to hope that the new Society will become a power among the Swedish Americans of Chicago. There is need of a religious organization that will enlist the sympathies of those who have lost their sympathies with the ordinary type of Swedish Lutheranism, whose devoutness is oftentimes marred by the dogmatic spirit in which they interpret their dogmatic creeds. Mr. Dellgren's movement deserves well at the hands of the citizens of Chicago, and we take pleasure in commending him to the kindly fostering of the Unitarian organizations east and west.

The Open Shop Again.

DEAR UNITY:—The Open Shop is the absorbing question of Unionism; all others are incidental.

The Anthracite Commission decided for the open shop, no discrimination against union men nor against non-union men. President Roosevelt declared open shop, saying he could no more discriminate against a union man than against Protestant or Catholic. The decision is authoritative and final.

The union national committee declared that the open shop could not for a moment be conceded. The national union convention in Boston unanimously declared against the open shop, government or private. The demand is imperative and insistent.

The issue is for sovereignty; not equal or co-ordinate powers, but control by one or the other. Not control of property, but control of management and men. In the closed shop the union rules and rules without gloves; in the open shop the owner rules, subject to men's willingness to work.

Mr. Gompers says in the October *Federationist* that they freely concede the right of an employer to employ non-union men, but they claim the right to refuse to work with them. Mr. Mitchell says the same thing in his book; the executive committee says the same. That means union or non-union shops, not water and oil open shops.

The employers' associations say they do not object to unions or union men, but no man must be compelled to join a union or be discriminated against. That is the open shop. Neither of these propositions is objectionable. The trouble comes in their not being sincere, nor candidly carried out. They are campaign platforms.

Gompers and the unions defend picketing, to keep men from working in an open or non-union shop, or taking strikers' places; they justify boycotting open or non-union shop goods and men. Needless to say these are coercive measures of a drastic kind.

The great majority of employers regard the walking delegate and the union committee as arbitrary meddlers; they would much rather deal with their men directly, as free with them as with their customers.

This year's experience has changed the opinion of many friends of unionism and the workingman. Within two years unions have nearly doubled their membership; they have more than doubled their power. With this power have come arbitrary demands and rulings, destructive strikes and serious interference with business management. It isn't the theoretical closed shop, brother workmen acting together for the good of all, but the practical clique-ruled trade and shop that have stirred the employers and the public to combined resistance.

N. O. NELSON.

Foreign Notes.

SKETCH OF A SWISS LABOR BUREAU.—This institution in Geneva forms a center for the activities of the committee of assistance for workmen out of employment, but like some kindred organizations over here, is so little known to the community at large that *Le Signal* explains as follows its origin, organization and functions. The account may be found suggestive over here:

"The first idea of this Geneva 'labor bourse' emanated from the Federation of labor. It was created by law in 1895 and is administered by a council of eleven members, appointed from each of the eleven workmen's groups of the *prud'hommes*. This executive board presents an annual report to the Council of State. The Labor Bureau receives from the state an appropriation of $2,400, and, since 1902, a subsidy from the city of $400. In view of the services it renders, the suburban communes will doubtless assist it also eventually.

"The Labor Bureau is first of all a free employment agency for all trades and employments.

"It offers its services also as an information bureau concerning factory legislation, civil responsibility, and the *prud'hommes*, and may be consulted in regard to prosecution for debt, conditions of residence in the canton, naturalization, etc.

"Finally, it places at the disposal of workmen and their organizations assembly rooms and a library.

"Everything is free at the Labor Bureau.

"It is located in the new Savings Bank building, and its rooms are lighted by electricity. The employment agency and the library are on the third floor. The large hall on the second floor seats two hundred persons easily, and on the same level are two smaller rooms, each capable of holding about forty. These ample rooms are put at the disposal of the unions and are utilized by over twenty of them, who held there 482 meetings in 1902.

"The library is much frequented, especially in winter. There are to be found various treatises on the different trades. Gifts of books are gratefully received. A bound set of the *Bibliothèque universelle*, presented by Prof. Naville, may already be noted. There were 11,000 readers in 1900, 13,000 in 1902. The greatest demand is for the newspapers, next come books of travel and novels.

"Some years ago the Executive Board undertook an important investigation as to labor, non-employment and wages in the canton of Geneva, and also of the conditions as to dwellings. It then attempted a better organization of the labor market for country laborers and the establishment of mean prices corresponding to the seasons of work. As a result of careful investigation the Board was convinced that on the *Place de Cornavin* and *Place de Rive* veritable auction sales occur, which lead to an undisguised exploitation now of employers, now of employes, but its attempts to bring about greater stability in wages encounter serious difficulties.

"As an employment agency the Labor Bureau has to contend with the abuses in certain pay bureaus. An effort is also made to induce labor organizations to transfer their meetings and employment offices to the Labor Bureau, so as to emancipate them from the influence of the cafetier and the restaurant-keeper whose offers of rooms are generally not disinterested.

"A year ago a woman secretary was added to the bureau for obtaining employment for women. Men and women are received at different hours. The general record for 1902 was 7,088 situations wanted, to 5,208 positions offered; positions known to have been filled, 2,300. Only persons having a fixed residence, or staying for at least a week at one address, are registered for employment. The number of persons passing through Geneva who have applied at the Bureau for work is at least three times as great as that of those registered.

"Of the 7,088 applications for situations, 1,035 were made by Genevans, 947 by Vaudois, 626 by Bernese, 1,471 by other Swiss, 1,772 by French people, 747 by Italians, and 490 by Germans and other foreigners.

"It will be seen that the Labor Bureau, an institution half independent, half official, already renders great service. So far it has known how to preserve the spirit of political neutrality, indispensable to the success of its work. It is probable that its scope will be still further enlarged when a closer connection is established between it and similar institutions elsewhere in Switzerland. The very capable director of the Bureau is much interested in this question. There are a number of cantonal and municipal labor bureaus in Switzerland

and a general understanding among them, so as to be able to command the whole situation, seems more and more desirable. So far Geneva, Winterthur and Schaffhausen are the only ones to offer absolutely gratuitous service to employer and employe in the matter of filling positions, but undoubtdely other cities will gradually adopt the free service.''

In another article on The Question of Domestics, I note that the Director of the Labor Bureau in its report for 1902 states that domestics lodging at the homes of their employers are becoming more and more rare. He sees significant evidence of this in the fact that during the year there were 1,021 calls for domestics for ordinary house service, but only 493 applications for positions of that class. Cafes, boarding-houses, etc., called for 440 girls while only 60 presented themselves.

Similar facts have been noted in Lausanne, Neuchatel, Berne, Zurich and adjoining French departments.

The reasons given for this state of things are those with which we are familiar, the principal being that domestics have so little command of their time, while in other employments, if less protected in some ways, they are now guaranteed by law a certain amount of daily and weekly freedom.

M. E. H.

Announcements.

Pulpit notices, lecture announcements in Chicago or elsewhere, "Wants" of churches or ministers, or "Personals" of interest to UNITY readers are invited for this column.

LECTURES AND PULPIT SUPPLY—Mrs. Celia Parker Woolley has a number of lectures on literary and social types and is prepared to supply pulpits in the absence of the regular pastor. Address 196 E. Forty-fourth street, Chicago. Telephone, 1671 Drexel.

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TO THE MEMBERS AND FRIENDS OF ALL SOULS CHURCH AND ITS VARIOUS CLASSES.

DEAR FRIENDS:

I would like to send the necessary March Announcements to you with a more personal word than usual. I hope to leave on Tuesday night, March first, and I expect to return in time to be with my Confirmation Class for its final meeting, on Friday afternoon, April first, to conduct the Good Friday Memorial meeting, and to join with you in the Easter exercises on April third. Meanwhile the Sunday morning service, the Sunday-school, the Tuesday and Friday night Classes in Religion, and the Tuesday industrial work will go on as usual. The Browning Classes and the Philosophy and Emerson Sections will take a vacation. The Confirmation Class will meet as usual, in charge of Miss Evelyn H. Walker. The Arts and Crafts work down stairs, on Wednesday afternoons and Thursday evenings, will continue as usual. The Novel Section will hold regular sessions March 14th and 28th under the leadership of Dr. Hubert M. Skinner, the first meetings in the study of Shakespeare's "Cymbeline." The topics and leaders of the Class in Religion for Tuesday and Friday nights will be as follows:

March 8th and 11th—*The Sixth Commandment*.....Miss Helen I. Zuckerman

March 15th and 18th—*The Seventh Commandment*.....Mrs. Wm. Kent

March 22d and 25th—*The Eighth and Tenth Commandments*.....Mrs. W. E. Schroeder

March 29th—*The Ninth Commandment*..Mrs. Edward Morris

THE PULPIT will be occupied on Sunday mornings as follows:

March 6, Rev. R. W. Boynton, Pastor Unity Church, St. Paul, Minn.

March 13, Rev. Allan A. Tanner, of Toledo; Subject, "The Man in Overalls."

March 20, Hon. Samuel M. Jones, of Toledo; Subject, "The Drunkenness of Luxury."

March 27, Miss Mary E. Vaughan; Subject, "Dante's Divine Comedy."

I leave in good spirits, and, thanks to your indulgence and exceptional prudence on my own part, I leave in good health; and still further, I leave in good faith. I have learned to trust you; you will hold the fort while I am gone and do your part. My only regret is in leaving the extra task upon the shoulders of my assistants whom I leave behind. The Annual, which will be forthcoming by Easter, is left wholly in their hands. UNITY must be kept going; and the never-ending diligence that belongs to the Treasury Department of the Church, and the steady concentration of interest, energy and resource around the Abraham Lincoln Centre, which is passing from the ideal into the actual, must go on while I am away. Past experience shows that my trust in you in all these directions will not be betrayed. The work will go on, perhaps the better for my absence: certainly it will go on better on my return on account of my absence.

On one point only does my faith waver, and I have my anxieties. I have many friends in All Souls Church upon whose support and backing I can rely always except on Sunday mornings. My uncertainty in regard to this one constituency increases with my absence. I never solicit attendance upon my own pulpit ministrations, but may I leave the courtesies and hospitalities of the church in your hands during my absence? I am sure that you will hear something worth while at each meeting. Mr. Boynton is a loyal friend of UNITY, a progressive and courageous Unitarian minister of the open-eyed and forward-looking kind; a sympathetic friend of your Pastor. Mayor Jones has won the most enviable pet name of any public man in America—that of "Golden Rule Jones;" and it is given him, not in derision, but in confidence and in affection. Mr. Tanner is a member of the Congregational fellowship who, after a pastorate of five years in Pueblo, Colo., and a year and a half at Waterloo, Ia., determined to study deeper and see if he might not find a way to a more real ministry. So he temporarily left the pulpit, spent nearly a year in a business house, and for the last six months has been wearing the overalls, which he has been studying on others, as a common laborer in a factory which is trying to do something for its men. Certainly he will have a message drawn from first-class material. Mrs. Vaughan's paper on "Dante" is enthusiastically vouched for by those who have heard it.

Please note the special announcements that follow and keep an eye on UNITY; you may hear from me through its columns. Anyhow, I hope to meet you all at Easter time. Meanwhile I remain, Your friend and Pastor,

JENKIN LLOYD JONES.

SPECIAL NOTICES.

MRS. EDWARD MORRIS invites the ladies of All Souls Church and any other friends who are interested in Lincoln Centre to meet her at her home, 4455 Grand Boulevard, between two and four o'clock on Friday, March 4th.

THE INDUSTRIAL WORK for the month of March will be in the interest of the Provident Hospital, under the direction of Mrs. W. E. Schroeder.

NATURE DAY, March 26th, in charge of Mrs. J. C. Bley. Listen for pulpit announcement.

AN EASTER party will be given to the children of the Sunday-school on Saturday afternoon, April 2d, from 2:30 to 5 p. m.

THE DYING MESSAGE OF PARACELSUS, the great climax of Robert Browning's poem of that name, with introductory and illustrative matter, will be the Easter publication of Jenkin Lloyd Jones this year. It is to be beautifully printed, and will be for sale at the church on and after March 10th. Single copy, fifty cents; three copies for one dollar.

THE LITERARY EVENT of the All Souls year: Marion Craig Wentworth and complete cast in a dramatic reading of Robert Browning's "Colombe's Birthday," on Friday, April 15, 8 p. m., at All Souls Church. Tickets fifty cents. All seats reserved in order of purchase; sale to begin March 15th; proceeds to be devoted to the furnishing of the Robert Browning Room in the Lincoln Centre. As an introduction to the dramatic reading, Mr. Jones will preach on the drama on the Sunday preceding, April 10th.

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